

# *Christian Education*

## M A G A Z I N E

November-December 1948



CLASS IN PROGRAM OF RELIGION FOR COLLEGE STUDENTS

Taught by H. D. Bollinger, second term summer session, 1948, Garrett Biblical Institute, Evanston, Illinois. Included in class: 12 professional student workers; 2 pastors of University Churches; 4 directors of religious life; 1 missionary working with foreign students; 21 theological students interested in student religious work; 6 denominations represented.

*Student Recognition Day Number*

# In This Number



## THEY CHANGE—*Editorial*

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Change is necessarily a concomitant of growth and growth is a major objective in the experience of college students. Our task, therefore, is to see that in the lives of our religious students religious change keeps pace with intellectual, social and physical change.

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A service of worship suggested for use in local churches on Student Recognition Day. It provides for the participation of a number of students.

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When duly observed Student Recognition Day catches the interest of the congregation, inspires greater loyalty and encourages longer vision.

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It is very easy for the student to feel that his church has lost interest in him. Student Recognition Day can help to dispel that feeling by giving him a chance to share with the local congregation some of his experiences at college.

## PROMOTION OF STUDENT RECOGNITION DAY ON A CONFERENCE LEVEL

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Publicize the Day in advance, make special literature and helps available to the local churches, and develop a genuine enthusiasm for Student Recognition Day and its potential contributions, are some of the writer's suggestions to college officers, Wesley Foundation directors and conference executive secretaries.

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## SPECIAL DEPARTMENTS



# CHRISTIAN EDUCATION MAGAZINE

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## They Change

“SURE they change. That’s what we send them to college for.” This bit of homely philosophy came from a rough and ready ranchman who was sending his oldest son away to college for the first time. It came in response to a wish and a plaint expressed by a friend—a wish that the boy might come back from college the same as when he went away and a lament that college experiences so often cause young people to change and never to be the same again.

The ranchman was right. College students, if they are normal, *do* change, and this change is to be welcomed and encouraged.

It is not inaccurate to say that they change in LENGTH. Some of them grow physically. They may take home an added inch or two, but that is not the change that we have in mind. They develop a longer vision. They are no longer willing to live merely in the present; they anticipate consequences; they make plans with an eye to the future and they evaluate plans and policies about them with that same thought for the years ahead.

They change in BREADTH. They acquire new friends with new characteristics, people who come from new and interesting parts of the world. They gain new appreciations of people, of art, music, literature and of other subjects. They achieve a higher degree of tolerance.

They grow in DEPTH. They develop disciplined minds and a toughened intellectual fiber that enables them to tackle and to solve baffling and difficult problems. Powers and habits of discernment and penetration come to be theirs and they take on a calm “at-homeness” in a wide variety of different situations. They gain poise as well as *avoids*.

They also change RELIGIOUSLY and we must try to see that this change, too, runs in accord with the above. With many college students childish concepts will need to be replaced by a deep-seated, personal faith which has met the forces and processes of the universe and has found them good—because they are all ordained of God. A religion that fits all of life must always grow and that growth must be three dimensional.

In the observance of Student Recognition Day the local congregation may very happily discover evidences of growth already achieved by its students and the students, in turn, may find encouragement to further growth.

B. M. M.

# By My Spirit

## *A Service of Worship for the Observance of Student Recognition Day*

December 26, 1948

By EDMUND PERRY

### Order of Worship

#### *Prelude*

#### *Call to Worship:*

This holiday season is a time not only for bringing families together again in the joy of remembrance, it is a time also for anticipation. Christian faith enables us to enrich our anticipation by our remembrance. Yesterday we reminded ourselves of One who came into our world on a seeking mission, preaching and practicing God's tender care so that nothing good be lost. Today we come with a spirit of humble anticipation of the coming new year. Let us examine this anticipation in the light of yesterday's remembrance.

#### *Prayer:*

Eternal Father, thou hast left no generation without an evidence of thy purpose and a witness of thy power. Men of old have cried unto thee from the depths of perplexed minds and thou hast answered. In simple trust of thy sufficiency, the children of men have mounted up like eagles above their despair. As thou hast helped in ages past, so be thou our hope in the year to come. Hide not thy face from us and set thy lamp within our midst that we may see and follow in confidence the way. Enlighten our minds and enlarge our hearts that we may know the truth and live the life. Remembering thy faithfulness and acknowledging our dependence, we make our prayer to thee. Amen.

*Congregational hymn No. 67: A Mighty Fortress Is Our God, or No. 533:  
O God, Our Help in Ages Past (Congregation standing)*

#### *Minister:*

All over this country college students are at home for the holiday season. Thousands of Methodist students are in their home churches today, bringing to the worship service a multitude of Christian experiences from campus religious life. The Methodist Student Movement, at work on church, state and independent college campuses, is one of the arms of our church. It stands on the campus, in the midst of conflicting pagan loyalties, to remind our students that God also is concerned for their lives and has needs for their trained and technical skills in the worth-while enterprises of life. The Methodist Student Movement is a creative Christian fellowship of college men and women who dare to wrestle with religious reality, seeking to discover the meaning of God in human experience, to find the significance of Jesus' mission and message for our day, and to create a community of those concerned that human life fulfill its divine intent. Through state, regional and



national conferences and through their national magazine, *motive*, the students of our denomination gain and share insights into the meaning of God; forums, prayer and cell groups on the local campus provide the means for integrating knowledge and faith in Jesus Christ; in special projects, such as summer caravans and work camps, these students give embodiment to their concern for life's fulfillment. Methodist students are alive to the issues and challenge of our day. We in this church are happy that our own students are among those at work in this genuinely Christian enterprise and we hear them gladly as they lead us in this hour of worship.

*Leader:* (a student)

Serious-minded students—and all genuine Christians, regardless of age, are serious-minded students—are concerned about the forces of spiritual disintegration at work in our world. We have often been reminded that the problem of atomic energy control is a problem of human *self-control*. The ability to break down the atom and the possible tragic consequences of that process frighten us simply because the human heart is already broken down. The Christian faith, however, can make men whole, and in this belief we take renewed life, for redeemed men can redeem the future. The Christian faith makes demands of those who would follow it. The tragedy is that many people seemingly prefer chaos to submission to these demands. The Christian must face his own condition and the condition of society. He must hear willingly the Christian judgment upon his society, and submit to God's will concerning it. Therefore, as Christians, come let us reason together.

*Congregational hymn, No. 181: Send Down Thy Truth, O God, or Anthem by choir*

*(The voice of the people may be a group of students who read well together as a verse speaking choir. They are seated in the choir or front of the church and stand at this time. Where there are only a few students participating, one may read these lines.)*

*Leader:* (continuing)

And while assembled together, the people took thought concerning their condition, saying:

*Voice of the people:*

We are troubled on every side: fears within and strivings without. The elements are filled with signs and portents. From the four corners of the earth ether waves bring tidings of suspicion and conflict and rumors of war. Men forfeit their dignity and women sell their bodies to buy their children's bread—still one-third of the world's population goes to bed hungry. Above our cities hang clouds of planes, and their presence does not promise the reign of peace. Our sons, sired for the glory of God and the creative pursuits of peace, are taken as sons for the military. What strange forebodings are these? Is catastrophe inevitable? How can we secure survival?

*The voice of judgment:*

(*This student should be in the back of the church or preferably in the balcony. He should read sincerely and deliberately.*)

Not by might, nor by power, but by my spirit, saith the Lord.

*Leader:*

But the people did not ponder this saying in their hearts, for many of them having ears to hear, would not hear. And others among them gave no credence to the voice of judgment. Some who heard, believed, but did not speak for fear of the crowd. Therefore the reasoning continued.

*Voice of the people:*

Our traditions are being uprooted. Some say we should call men of other colors our brothers; that all men should love each other. We will have none of this. If God had wanted us to be equal, he would have made us all of our color.

*The voice of judgment:*

Whosoever shall do the will of my Father is my brother; for there is neither Jew nor Greek; there is neither slave nor master; but all are one, members of the same body: God hath made of one blood all the nations of men.

*Leader:*

The people heard this saying but resented it. Some demanded that the voice be silenced; others suggested violence, but the voice would not be silenced.

*The voice of judgment:*

You speak as weak men when you think that truth can be silenced. You may kill the body that speaks, but God's word abideth forever. When the forces of violence are buried in dust of infamy, without marker and epitaph, men of good will, taking no thought for color or class, shall abide in a common creative fellowship.

*Leader:*

Again some had the fear of the Lord in their hearts and wanted to fulfill the law of love, but others seeing they could not silence the voice walked away, refusing to hear. And as they left, they said:

*Voice of the people:*

We want peace and the opportunity to live our lives the way we want to live them, but there is always someone like that voice—revolutionary, keeping the people unsettled, stirring up the riffraff, telling them that "all men are created equal and ordained with . . . inalienable rights."

*Leader:*

Above their rebukes was heard the anguished voice, sounding this time as though it were echoing down the long corridors of the centuries.



*The voice of judgment:*

O Jerusalem, Jerusalem! You kill the prophets even though they speak for God and you stone those whom God sends to save you. I often wanted to gather you together into one fold under one shepherd, but you would not listen and you would not follow. Now look! your house is left in confusion.

*Leader:*

But the people did not understand, for one of them was heard saying, "He's got a point there. I can't understand why those Jews and Arabs keep fighting over Jerusalem. Nobody but Jews or Arabs would think the town worth fussing about." Thinking themselves now beyond hearing distance of that voice, the rebellious gathered together and inquired among themselves concerning the identity of him who spoke.

*Voice of the people:*

*(These statements should be read by different individuals.)* "It's a politician's trick." "No, it's a foreign agent!" "Someone said he sounded like Jesus of Nazareth." "It couldn't be—biblical criticism hushed him long ago." "Jesus is dead, anyway, isn't he?"

*Leader:*

As they conjectured, the voice of judgment spoke in their midst.

*The voice of judgment:*

O you hypocrites! Why stand you guessing? You boast of your knowledge; you know the secrets of matter and space, so that you "condition," "control," "and calculate." But you do not know your father's voice. You are a generation of orphans.

*Leader:*

Now they sought all the more to lay hold of him who spoke, charging that he violated their right to be left alone. But when they could not find him, they accused each his neighbor, and no man trusted even his own household. But the remnant—they who had the fear of the Lord in their hearts—were of one accord in the assembly, asking among themselves.

*Voice of the remnant:*

*(The entire verse speaking choir may continue as the voice of the remnant.)*

What does it mean, this saying, "Not by might, nor by power, but by my spirit"?

*Leader:*

Two answers seem to engage their minds. One was given, strangely enough, by a professional soldier. The second was given by a teacher, careful in thought and precise in language.

*Voice of the remnant:*

*(A separate male voice for each statement.)* "The problem is basically

theological. It involves a recrudescence of the human spirit. . . . It must be one of the spirit if we are to save the flesh." <sup>1</sup>

"The image under which the nature of God can *best* be understood is that of a tender care that nothing be lost." <sup>2</sup> (*The entire group now speaks*) Can this be true? Does the ultimate, living God have an infinite care for humankind?

*The voice of judgment:*

Not even a sparrow's death is lost from the heavenly father's sight and he does not will that even the least lamb should perish. Are not men better than many sparrows and the children of men worth much more than a sheep? Have tender care, therefore, toward men of every station, even as your father in Heaven has tender care toward you.

*Leader:*

They pondered this saying, and then each in the light of his own life explained what it would mean for him,

*Voice of the remnant:*

(*Again these should be spoken by various individuals.*) "I guess if I were concerned that nothing be lost I'd register for something besides easy courses at the university. I'd probably be able to do something worth while when I graduate, but I'd have to study a lot and skip the week-end parties." (Feminine voice): "If we had tender care such as this, I guess it would mean giving up our monthly savings to buy food for the hungry children of the world. But what would we do when our son gets ready to go away to college?" "If I had God-like care for my tenants, I would have to install some plumbing, put in new windows and paint the entire. . . . Why it would mean erecting a new building, but that would cost too much and I'd lose money paying for materials now." "No, John, it means getting further back than repairing dark, gloomy, poorly kept tenements. Those things are symptoms of something more basic—low wages. That's where I would come in. To imitate God's tender care would require me to pay my men a decent salary; then they could afford better living quarters. But my board of directors would never agree—they would *never* consent." "Brethren, you have spoken well, but not enough. You have described symptoms of a subtle disease. To live with tender care toward our fellows would involve sacrificing to feed hungry children, providing better housing for tenants, paying adequate salaries and wages—even studying with a purpose! The disease, however, is deep-seated in the principle of human action, the will or the heart of man, if you please. So the job is basically mine. My sermons should strike at the self-love of man. But the congregation would not tolerate that kind of sermon. You saw how quickly they left this assembly. And we simply could not meet the church's budget without their support."

<sup>1</sup> From General Douglas MacArthur's statement aboard the U. S. S. *Missouri* at the time of Japan's surrender.

<sup>2</sup> A. N. Whitehead, *Process and Reality*, p. 525.



*Leader:*

Yes, they all knew what it would mean to fashion their lives in the likeness of God's tender care. If they could just be sure they wouldn't lose! But each had his particular brand of self-love, and the lure of that self-love blinded them to the very motive which provoked their discussion: *the effort to find the way to free, creative and purposeful living for all mankind.* But the voice of judgment continued to bother them.

*The voice of judgment:*

He that follows me must be willing to risk, to lose; and he that is not willing to *forsake* is not worthy to follow me.

*Leader:*

Now the people seemed to recognize the voice of judgment as the voice of one having authority, and they reasoned with him.

*Voice of the remnant:*

O Master of long ago, if only you were here again, we could follow—and not count the cost. Your presence would reassure us and save us from weak resignation. If only you were with us we would take no thought of the crowd, and you could bend our pride and supplant our self-love. O Master of long ago, tread the city's streets again and lead us along God's holy way!

*The voice of judgment: (Disappointedly)*

Have I been so long a time with you and still you do not believe it? *(With assurance)* Listen, *I am with you always.*

*Leader:*

Let us pray. *(After a few moments of silent prayer and while the congregation remains prayerful, without announcement the choir sings the first stanza of hymn No. 465, Where Cross the Crowded Ways of Life, and then the entire congregation is directed to stand and sing with the choir the remaining stanzas.)*

*The Offering*

*Two ten-minute talks:*

1. What the Methodist Student Movement is doing on our campus (or in our state).
2. The summer projects of the Methodist Student Movement.

*The Minister:*

Before the next Student Recognition Day, some of our high school seniors will be entering college. We are glad they are with us today (tonight) and we know they are glad to learn that their church will be on hand to welcome them to the new experiences of college life and to provide them a home away from home. The Methodist Student Movement is a growing fellowship and we all are grateful that our students come under its influence when they go away to college.

Congregational hymn, No. 642: *From Thee All Skill and Science Flow.*

*Benediction*

**Suggestions to Pastor and Youth Planning Committee for the  
Observance of Student Recognition Day**

1. The body of this service may also be given by radio technique, the voices coming over speakers placed in the auditorium of the church. It can be adapted to a radio program.
2. The material for the ten-minute talks by students may be secured as follows:

On the Methodist Student Movement. This should be a description not only of activities but also of ways in which the spiritual needs of the student are being met so he will become the person who finds the "way to free, creative and purposeful living for all mankind."

On the summer projects. Almost any community can now find some student who knows about or has been on caravans. Stories about caravan work have appeared in *motive*, *Highroad* and other church periodicals. Stories about the 1948 work camps in Cuba, Mexico, New York and Iowa are appearing in *motive* for the school year 1948-49. Additional information can be secured by writing to the Student Department, Board of Education, 810 Broadway, Nashville 2, Tennessee.

3. Pastor and/or student secretary of the local W. S. C. S. should write all of the college students, stating that the church is anxious to have them home for the holidays and to participate in the Student Recognition Day service. This should be done before the students leave their campuses for the holidays. It is advisable also to make some special contact with the high school seniors and give them a place in the service.
4. The pastor should appoint a committee of returning students, alumni of Methodist colleges and Wesley Foundations, and perhaps a senior high school student, to plan definitely for the Student Recognition Day observance. The committee should select for program participants those who can read and speak well, and at the same time, by their own quality of reverence, create a communal mood of worship. The suggested service should be adapted by this committee to suit the local situation.
5. Where there is a large enough number of college students returning for the vacation period, they should make up the choir, serve as ushers and collectors.
6. Advance notice of the service should be carried in the church announcements of the local newspaper and in the church bulletin. These notices should include the names of all returning students and the high school seniors.

A Chinese student at Southern Methodist has a three-thousand-mile travel record for 1948. D. G. Liu, after working last summer at Methodist youth camps, noted that American youth is ignorant of actual conditions in foreign lands. He thinks the youth camps are helpful.

The first of a series of fall programs at the Cornell Student Fellowship in Mount Vernon, Iowa, dealt with student relations with roommate, professor, and friends. Later discussions will include such topics as boy-girl relationships and community relationships.



# Student Recognition Day, An Aid to the Local Church

By FRANK A. SETTLE

*Pastor, The Methodist Church, Radford, Va. (Radford is a college town and Mr. Settle, in addition to pastoring the local congregation, heads a campus program designed to minister to Methodist students from out of town.—Editor.)*

THE potentialities of Student Recognition Day have never been fully realized in the local church. However, our experience in observing it has led us to a realization of some very specific values therein. As it grows into the tradition of the holiday season we are hopeful about its possibilities being developed each year beyond those of the previous observance.

I believe we can honestly claim six points at which already it has aided the local church and to these, we would add another, more as a goal to be attained than as an accomplishment.

## A Good Service

Student Recognition Day caught the interest of the people in what might have been otherwise just another service. Services during the days immediately following Christmas belong to a period in which there is usually a "let-down." The people were interested in the students who had returned home and who were on the program. Also, we had with us one of our rural workers who gave a challenge to full-time Christian service. One of our high school students who was looking forward to college also participated. Thus we had a look backward to student days and a look forward, while at the same time our present generation of college students were heard.

## Loyalty to Church Strengthened

The college boys and girls who



Frank A. Settle

had participated had their loyalty to the church strengthened. It was good to learn that the local church was remembering them while they were away from home. All who were away were given a written invitation to the service. Although we have no direct proof of the fact, we have the impression that respect for the church in general was won. Better than saying, "You ought to go to church while you are away at school," was the fact that their home church was following them with its interest. The incentive to go to church wherever they resided was given.

### The Program at Home

ALTHOUGH little was said about it, the Student Recognition Day Program stimulated greater interest in the over-all program of the home church. We saw it the next summer when youth were home for vacation. They found their places were there when they returned to the youth division. They knew that a church which had sponsored a Wesley Foundation Program and youth work for students away from home also had a big stake in what happened to its youth when they returned from school. In the Student Recognition Day service we tried to show that interest.

### Insight and Vision

The general membership of the church received insight and vision concerning the importance of student work. As we gave consideration to recruitment and preparation for Christian laymen in all vocations and to full-time Christian service those who were present were made to understand the importance of higher education in bringing about a Christian world. There is a special value to be found in the local church on this point, for no matter how interested a church may be in the youth who come to a college town for an education, it makes a big difference when the church sees that its own youth are to be trained for service, in their own home town for the greater part. The knowledge that many of them will return from school and college to assume greater and greater responsibilities in civic life is sobering.

We can honestly say that with insight as to what higher education is seeking to do for their own boys and girls there came to members of our congregation a vision of the possibilities wrapped up in all boys and girls. We believe the Woman's So-

ciety of Christian Service Secretary of Student Work will do a better job of following them when they leave home for school and college. We believe there will be more interest in the needs of Wesley Foundations and Religious Life directors on college and university campuses.

### Program of Wesley Foundation Strengthened

PERHAPS the most tangible results for us were in the realm of strengthening our own local Wesley Foundation program. We realize that not every church has the opportunity of reaping this result. The work was strengthened through increased sympathy and support of the townspeople for Wesley Foundation work. From time to time there have been evidences of the ancient town-versus-gown conflict. In the three years of attempted Wesley Foundation work, the struggle to put it on its feet and its notable success, especially in numbers attracted, made for an apparent lack of attention to our own local youth. For those who had a tendency to feel that we neglected our local young people for the college students, Student Recognition Day was a big answer.

Knowing our own students meant that we began to see the potentialities in all students. Our people see, increasingly, that they are our one-to-four-year guests. We can see that we are having a share in making Christian leaders in scores of communities into which they will return. We can see that in our midst is a gold-mine of abilities and talents. As they develop our program will be enhanced. In the past few months, in our nursery, in our Primary Department, in Junior Church, and out into our District Camps, these students have rendered exceptional assistance. If we take the



long-term view of their development we can also see that even from a short-time outlook they are valuable to us. We hope we are not selfish in using their services. There is the finest rapport between students and local church. Recognition Day for our own local youth helped Wesley Foundation work.

### Place for Alumni

This program gave a place for young alumni. These young people who have assumed some of the responsibilities of adulthood—not quite adults but certainly more than youths—found their place. The service was in their charge. They did a superb job.

### Means of Recruitment

AS a means for recruitment to Christian service Student Recognition Day has hardly begun to be used in our church. Here we mean to place our greatest emphasis this year. We saw the possibilities there last year, but we began to work on this phase too late. It is our plan to have a Christian service flag made ready for display for the first time at the 1948 Recognition Day service.

We mean to rally our youth to the idea of our church continuing to send forth trained brilliant missionaries, ministers, and workers to carry on the service rendered by our former members now in the field: Miss Ellasue Wagner retired from Korea; Lamar Sherertz in China; Miss Elizabeth Brown of the Youth Division General Board Staff; Miss Carrie Brown, Wytheville District Rural Worker; Maurice Daily in Cuba; and Joe Baker in the pastorate.

If the average local church could have a Student Recognition Day Service that would accomplish one

other purpose, it would be helpful to our church located just three blocks from a large girls' college campus and others like it. We need to have more information about the students from their home churches so that they may be put to work as soon as they enter college. We have a wonderful bit of machinery in the Woman's Society of Christian Service Student Secretaries, but with almost three hundred girls as our responsibility we have received hardly more than a dozen cards from local churches. We need to have this tie strengthened, if not through the blue cards then by letters from local pastors, youth division superintendents and teachers. Couldn't the churches from which our students go to college make this year's Student Recognition Day a means of strengthening the tie between the home church and the college church?

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### Crippled Boston Grad has Home Accountant Service

One recent college graduate has her future already set up. She is Nancy S. Cole, Boston University honor graduate, plucky crippled coed who refused to let her physical handicaps keep her from a college education and who now is not going to let them interfere with her professional career.

Young Nancy, who has been crippled by arthritis since she was three, has set herself up as an accountant "servicing small businesses," doing bookkeeping, weekly payrolls, financial statements, and individual and business tax computations. Armed with her B.S. and B.A., cum laude degrees from Boston University, Nancy will maintain an office on the street floor of her home in Assinippi, Mass., to handle the problems of the small businessman.

# Student Recognition Day of Worth to the Student

By VIRGINIA THOMAS

*Director of Education, First Methodist Church, Tupelo, Mississippi*

ONE of the age-old problems of the church which has been written on and discussed by many is how to keep the student interested in the church. Often when family ties and community ties are broken by the boys or girls being away for four or more years, the ties of the church have proved very weak, and the student manifests no interest in his church when he makes his visits home on week ends, holidays and at vacation time.

## A Real Problem

One thing the church has too often failed to recognize is that the student himself has a problem at this point. He feels that the church has lost interest in him. He has left his class and department in the church school where he has participated in a program of interesting and varied activities. Before he left he was called upon for many different types of service, but now when he comes home he finds others have taken his place and everything moves along smoothly without him. He has a feeling of not "belonging." It becomes easier each time he comes home to sleep on Sunday morning and drop out of his church program.

## Progress Toward Solution

Student Recognition Day offers some help for this difficulty.

THE student has an opportunity to discover that his church is interested and is eager to know what he has been doing away from home. He is given an opportunity to share with his home congregation his ex-

periences at college in a Wesley Foundation group, or in the Methodist Student Movement.

He has come to a clearer understanding of his world and man's relation to it. He is enthusiastic because of new ideas and an enlarged vision. On this day The Methodist Church makes it possible for him to tell his home church something about his college, his experiences there and the religious program of the campus.

The student who has an opportunity to speak is not the only one who becomes aware of his church's interest. If properly observed, this day will be announced by a letter from the pastor, written to each student just before the Christmas holidays begin, telling him that the church is looking forward to having him at home, giving him some information about regular and special services, and asking him to participate in Student Recognition Day the last Sunday in the month. Participation may mean singing in the choir, speaking, leading the service, ushering, or just sitting with other students and standing when the pastor gives them a special word of welcome.

This Special Day when duly observed helps the student to feel that he does have a place in his church, one that requires the developing talents, broadening interests, and expanding vision which may be expected of a college student. He becomes aware that his feeling of being "left out" of the church is just a part of the difficult, but very natural process of growing up.



# Promotion of Student Recognition Day on a Conference Level

By DENNIS V. SNAPP

*Executive Secretary, Kentucky Conference Board of Education*



Dennis Snapp

Much has been written regarding the relation of the college student to the church. It goes without saying that the church is becoming more and more dependent upon our college trained young people for intelligent leadership and for an aggressive spirit that will enable the church to make her full contribution to society in winning all peoples to the Christian way of life.

## Strategic Importance of College Youth

SO valuable is the young life to the church that every effort must be made to hold the youth to the church. Just as the business world is constantly bidding for the most skilled and most promising young men and women so must the church be as keenly alert to make

all students Christ-centered and church-conscious.

There is strong competition in the world for the college trained youth. The many allurements and the fascinating, not to say glamorous, avenues open to our young people today have a tendency to crowd out the church and the spiritual and substitute mere *things* as life's goal for youth. The church must use every means at its command to prevent this unbalanced and unwholesome attitude.

## Their Loyalty Must Be Won

IT is well to face the stern fact that our college young people are not going to be loyal and devoted to the church by mere chance or by well-wishing. If youth is to be interested in the church, the church must first show a genuine interest in youth.

The leaders in each Annual Conference in Methodism should immediately sense the urgency of this important and significant fact. The great shortage of qualified and consecrated Christian workers not only in the pulpit but in those places filled by Christian lay workers, offers a challenge that must be met if the church is to make her full impact upon the world.

As a means of identifying our college young people with the church the Division of Educational Institutions of the General Board of Education has promoted for a number of years "Student Recognition Day," which is a time set aside for the recognition of the college students by their respective local

churches. This day is observed the last Sunday in the year, during the Christmas holidays, as more students will be found at home on this day than on any other Sunday during the entire year.

### **The Occasion Mutually Beneficial**

**I**N the observance of this day the local congregation is made aware of the number of young people who are away from home attending college but more than this the students are "recognized" by the church. This impresses our students with the fact that the church is interested in them and is concerned about their welfare. This is an excellent opportunity to show our appreciation of the college youth and of their inestimable value to the church. This simple fact of recognition on the part of the church may be more effective in influencing youth than many lectures to them on the importance of the church in their lives. In this respect we might well remember the words of Leighton, "Good words do more than hard speeches, as the sunbeams, without any noise, will make the traveler cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him."

### **A Conference Program**

**I**N promoting "Student Recognition Day" each Annual Conference should:

First—Publicize the fact that "Student Recognition Day" is one of the special days of the church with the high purpose of honoring those young people who are now in higher educational institutions equipping themselves for their careers.

Second—Encourage each local church to observe this day. Churches which have no students in college might give attention to the senior

high school pupils who are preparing to attend college. This will offer an excellent opportunity for acquainting them and the members of the local congregation with our many Methodist colleges and universities.

Third—Make available to the churches the special program and worship service prepared for "Student Recognition Day" by the Department of Student Work of the General Board of Education.

Fourth—Use the Conference Educational Bulletin and Conference Advocate in calling attention to "Student Recognition Day."

Fifth—Above all show some enthusiasm in the widespread observance of this day. Emerson said: "Nothing great was ever achieved without enthusiasm." The thousands of Methodist young people on college campuses throughout our country are reasons enough for us to generate a contagious enthusiasm in the observance of "Student Recognition Day."

The Methodist young people on college campuses across this country are the most important single group in the life of the church today. Here are the leaders who will in a few short years type our thinking and execute the plans and programs of our great church. In the glorious adventure of living these college young people are now receiving a wider outlook on life; they are discovering greater dominions; they are not disheartened or discouraged but with a ready enthusiasm they are seeking to conquer new worlds. On "Student Recognition Day" each church in Methodism should give full recognition to our future preachers, missionaries, lawyers, doctors, business men and representative leaders in all other walks of life.



# Doctor McPherson Retires; Is Succeeded by Doctor John O. Gross

By FLETCHER McKINNEY



Dr. H. W. McPherson

DOCTOR John O. Gross, a member of the Kentucky Conference, has been elected Executive Secretary of the Division of Educational Institutions of the General Board of Education of The Methodist Church succeeding Doctor H. W. McPherson. Doctor Gross' election came at the annual meeting of the Board of Education in Chicago after Doctor McPherson, who reaches the retirement age before the expiration of the quadrennium, had requested that he not be considered for reelection.

Doctor McPherson, a member of the Illinois Conference since 1904, holds the B.S. and honorary D.D. degrees from Illinois Wesleyan University, and the S.T.B. and

honorary LL.D. degrees from Boston University. He served seven pastorates in Illinois from 1903-1931 and was superintendent of the Springfield District of the Illinois Conference from 1923-25. From 1932-37, he served as president of Illinois Wesleyan University. He was Executive Secretary of the Board of Education of the M. E. Church from 1937-40. He has served as Executive Secretary of the Division of Educational Institutions of the Board of Education of The Methodist Church since 1940.

Doctor McPherson said on retiring that his efforts have been directed toward thoroughly organizing and relating the various departments of the Division so that they would make a united impact for Christian Higher Education. He said that whatever the personnel and the organization, the central objective was the student



Dr. John O. Gross

and that he had constantly worked to bring about the highest possible development of personality in a Christian atmosphere, hoping that all students might be so motivated as to live for Christian ideals. "To such an objective," he said, "everything else became secondary. Organization and program were merely means of promoting Christian Higher Education, that students might be qualified not so much to *do* something as to *be* something, using talents and equipment for the promotion of the highest spiritual purpose in life."

Doctor Gross has been secretary of the Department of Educational Institutions, General, of the Board of Education since 1941. His successor in this department is to be named later.

A native Kentuckian, Doctor Gross formerly served as President of Union College, Barbourville, Kentucky, and President of Simpson College, Indianola, Iowa.

He is a graduate of Asbury College at Wilmore, Kentucky, with the A.B. degree, and Boston University, Boston, Massachusetts, with the S.T.B. degree. He holds the L.H.D. degree from both Union College at Barbourville, Kentucky, and Mount Union College at Alliance, Ohio. He received the LL.D. degree from West Virginia Wesleyan College, Buckhannon, West Virginia and Litt.D. from Florida Southern College, Lakeland, Florida.

Doctor Gross is a member of Phi Beta Kappa, National Secretary of Theta Phi Society and author of the recent book, *Education for Life* (Abingdon-Cokesbury).

The Illinois State Normal University Wesley Foundation has \$100,000 as its goal in the United Methodist Drive for improvement and expansion of five Methodist-supported organizations in Illinois.

## Blind Vet Seeks Degree at Mt. Union

Ted Pethtel, 25-year-old blind World War II veteran, is among the many veteran students attending Mt. Union College (Alliance, Ohio) this fall, according to Robert W. Tripp, college registrar.

Ted lost his sight three years ago while on maneuvers in the desert with an anti-aircraft unit. His case, an unusual one, was the result of an aneurism of the brain which caused the blood vessels to enlarge and pressure to form against the optic eye nerve which eventually snapped. There is no hope for restoration of sight.

While at Mt. Union, Pethtel will live in the dormitory nearest the classrooms and will be aided by his knowledge of Braille, sound recorders for his class lecture, a government-paid reader who will read his texts aloud, and many other devices for use by the blind.

## New President Elected at Northwestern

DR. James Roscoe Miller has been elected president of Northwestern University (Evanston, Ill.) and will assume office on July 1, 1949. Dean of Northwestern's Medical School, he will become the twelfth president of the University, succeeding Franklyn B. Snyder, president since 1939, who will retire September 1, 1949 at the age of sixty-five in accordance with the University's retirement policy.

Dr. Miller will become the second alumnus president of Northwestern University. The first alumnus to achieve this honor since the University was founded in 1851 was Walter Dill Scott, president emeritus of the University.



# National Scholarships, A Federal Aid to Colleges

By JOHN L. GARY

*Vice-President, Multnomah (Y.M.C.A.) College, Portland, Oregon*

THE failure of passage of Senate Bill No. 472 by the 80th Congress caused many friends of American education deep concern. This bill would have authorized the appropriation of funds to assist the States and Territories in financing a minimum foundation education program of public elementary and secondary schools, and in reducing the inequalities of educational opportunities through public elementary and secondary schools.

When this bill was left to die in the House Committee on Education and Labor many educators felt that it was due to lack of interest on the part of congressmen concerning the basic needs of the American public school system.

At first glance this might have

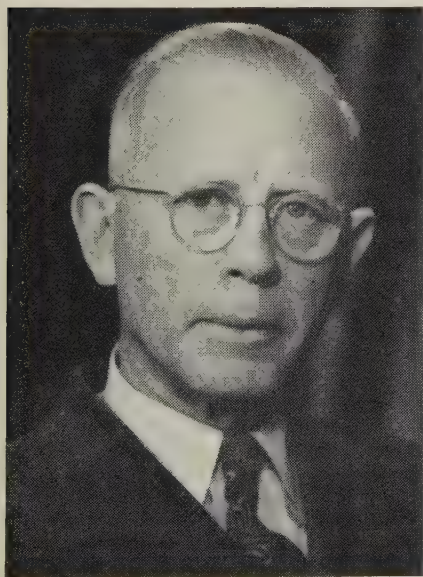
seemed to be the reason; but when we realize that a program as vast and comprehensive as this one was, needs a great deal of time for thorough study and consideration before making it the law of the land—then we can understand that perhaps its delay may be the means of securing inclusion of an amendment to the bill providing that aid can be given indirectly to private schools when it comes up for consideration by the 81st Congress next year.

## Equality of Opportunity

I BELIEVE that most of us agree that there should be equal opportunity in the elementary and secondary schools for American youth—irrespective of what state or territory they may happen to be residents of; but it is likewise a question that merits our consideration as regards the field of college education.

At the present time the publicly supported state colleges and universities are greatly overcrowded with the tremendous influx of students who desire a college education; with the result that the privately endowed colleges and universities are securing more than their normal share of students. True also, many of these students are veterans, whose college tuition and fees are paid by the federal government. All of this is a great aid to the private college or university.

I am thinking, however, of the day when the veterans education program has been completed. The student who wishes to attend a private college will then be required to pay his own tuition and fees, and



Dr. John L. Gary

he will in many instances not have the funds to do this. If then the state institutions are still as crowded as they are at the present time—and all indications seem to point to increasing college enrollments up to 1965—then it is not unlikely that many students would be unable to gain admission to the state schools.

### National Scholarships Would Help

I HAVE written to a number of congressmen concerning the matter of establishing national scholarships, and they are interested in the matter. They indicated that, if enough interest and sentiment were manifested by American educational leaders, the matter would be given consideration. It therefore becomes the duty of private school administrators and friends to initiate and organize a movement that will enable this program to be made a part of the new federal aid to schools legislative bill when the next Congress convenes.

How would the scholarships be awarded? How many would be required? How much would they cost? These are the questions that immediately occur to the congressmen who must legislate with an eye on the budget. It would be necessary to make a careful survey before making a specific recommendation; but to bring the question into focus suppose we use a tentative estimate, remembering that the President's Committee on Higher Education submitted a report in December, 1947, that has some very startling figures as regards the urgent need for equalization of educational opportunities in the field of college education.

According to their report there were 7,057,000 youths of ages 14 to 17 enrolled in school in 1947; of

which number 6,158,000, or 88 per cent, were in attendance in high schools. In the same year (1947) there were 15,889,000 youths, ages 18 to 24, of which number 2,078,095, or 13 per cent, were enrolled in colleges.

These figures give a fairly vivid picture of what happens to the high school graduate as pertains to his chances of attending college. Their report reveals that 15.5 per cent of college age youth were actually enrolled in college in 1947. Their report goes on to explain that the reason there are so few in college is that 53 per cent of the families of the United States had an annual income of less than \$3,000, and consequently were unable to aid their children to attend college.

Space does not permit the presentation of the many statistics that are available to show the need of scholarships for potential college students in this article, but for those who care to make a careful study of the matter, it is recommended that they read the report of the President's Commission on Higher Education.

### It Might Work Thus

FOR the purpose of study of this problem suppose that we assume there are 1,500,000 high school graduates annually in the United States, and let us suppose that one out of every ten is unable to attend college because of financial inability, that would mean 150,000 would be awarded a scholarship. Suppose that we place the value of the scholarship to be awarded at \$500 (the amount allowed by the Veterans' Administration for veterans' aid)—then that would require 75 million dollars to finance the program. (A little less than the cost of one battleship.)

These scholarships would be



awarded to those individuals who had maintained satisfactory grade standards and who were capable of utilizing a college education, as manifested by aptitude and placement tests. Evidence of financial need would also be required. The number of scholarships awarded to each state would be based upon the number who were graduated from high schools; a unit basis number so that there would be absolute equality of opportunity in every state and territory.

Students awarded these scholarships would be allowed to attend any standard institution of higher education within the boundaries of their respective states—and thus all colleges—public, private and denominational—would have an opportunity to receive federal aid through the money which they would receive when the scholarships were presented for admission.

### A Boon to Students

**I**N this manner the federal government would be able to give aid to the hard pressed colleges and universities that are operating in order that young Americans may have better opportunities to become worth-while citizens. Greatest benefit of all would be the opportunity given to thousands of worthy, ambitious and capable youth who would like to secure more education, but who at the present time are unable to meet the expenses involved in attending college.

Friends of higher education, who realize that there is a great opportunity to extend the privileges of college education to the youth of every community are urged to give this problem serious consideration, and then ask your congressman to see that this feature is included in the Federal Aid to Education Bill



New "gospel wagon" used by deputation groups, Hendrix College, Conway, Arkansas.

when it is presented at the next session of Congress.

If our civilization dries up or is destroyed, it will be because the sources of moral conduct have dried up, at the precise moment when moral problems are most pressing. . . . Religion in no watered-down version should be part of the educational preparation of every college student. . . . It is a step which demands that we be bold rather than cautious. Education today is responsible for the whole man—not only a sound mind and a sound body but mind, manners, and morals. . . . Our education has failed to give a moral and religious guidance to the world's leaders. Knowledge and skills have been perfected. Universities present and teach the sciences, the languages, the arts, the philosophies, but conspicuously do not offer religion. We must learn that religion takes over where science leaves off.—*Thomas S. Gates.* From a prepared address for the centennial celebration of Girard College. Dr. Gates, for many years President of the University of Pennsylvania, died before the address was delivered. . . . These quotations are from a notation in *The Lutheran*, June 9, 1948.

# Advice to the Class of 1952

By WILLIAM MARSHALL FRENCH

*President of Hastings College. From "The Hastings College Bulletin," September, 1948*

IF I were a freshman this fall, I should want to know about the history of my college, how it originated, the men and women it has sent into the world of church and commonwealth, its contributions to society, its successes and its ambitions. I should attempt to live up to its highest ideals.

I should want to make a new circle of friends among the students and the faculty. I should plan to know everyone on the campus rather well. I would not restrict my friendship circle only to people from my own background. I would want to get the point of view of persons of other colors, races, creeds and national origins.

I would enter a dormitory with the knowledge that group living can be both vexing and highly satisfying; that I could get out of such living only as much as I put into it. Above all, I should want to try to be an acceptable member of the social group.

I would realize that it is necessary to develop self-control and self-discipline in the first months away from the parental roof. I should resolve to conduct myself away from home as well as I would conduct myself at home and, in some cases, better.

I would remind myself that one of the primary purposes in coming to college is to study. While I would not be a slavish adherent only to textbooks and assigned reading, I would try to do well in all my classes, and particularly well in those subjects that fitted best to my abilities, aptitudes and interests.

I would not neglect the world outside the classroom walls.

I would not join every organization on the campus, but I would carefully select a few activities and would give them sufficient time, energy and effort so that I might make a real contribution and experience a real learning situation.

I would consider it my democratic privilege, duty and responsibility to take an active part in the student government of the college. I would withhold my criticism until I had expended every possible effort to bring about changes in an orderly, democratic manner.

I would write regularly to my parents, my brothers and sisters. I would realize that my experiences would change me, far more than I would realize from day to day, and I would try to keep my home circle informed of these changes, lest a chasm develop between us.

I would, having selected a Christian college, do my best to live up to the high ideals of my faith. I would regularly attend Chapel, the church service of my choice, and the meetings of young people of my religious affiliation. I should be slow to adopt too critical a point of view regarding the faith of my fathers. I should not think it wise to adopt a sophisticated view of religion, thus betraying my own ignorance and shallowness. If religion meant little to me, I should conscientiously attempt to grow "in spirit and in truth."

I would, in other words, try to grow, to develop, to become a Christian scholar of whom my home, my home school and my home church could well be proud. And I would do so with the assurance that Hastings College, too, would be proud of me.





# BOOK *Browsings*

BY JOHN O. GROSS

AN important book of this year is *Fellowship of the Saints* (Abingdon-Cokesbury) by Professor Thomas B. Kepler of Oberlin College. Here are masterpieces of devotional literature which will serve as a guide for the education of the heart. The book also permits one to translate his confession, "I believe in the communion of the saints," into reality. From the time of the martyrs down to our day the reader meets 137 persons who have learned to know God and have discovered the secret of having fellowship with Him. The importance of Dr. Kepler's contribution is emphasized for persons who desire to understand the secret of soul culture.

*The Christian Faith and Secularism* (Abingdon-Cokesbury) by Dr. J. Richard Spann, is a symposium to which some of the foremost scholars and leaders have contributed. The important areas of life which now feel the influence of contemporary practical atheism are covered. The size of the church's task is made clearer by this book and some helpful suggestions are offered to Christian workers striving against the subtleties of secularism.

To educators who are seeking to discover ways and means of making educational efforts creative and influential, we commend *Dynamics of Learning* by Nathaniel Cantor. (Foster and Stewart Publishing Corporation.) The relation of the teacher to democratic society is reviewed and suggestions are given for the making of his work effective. He is not in Professor Cantor's plan merely as a dispenser of factual

data; he is one who must get results. Any teacher who is weary of playing verbal ping-pong with students can turn to this book for helpful suggestions on creative teaching.

DR. E. STANLEY JONES was an intimate friend of Gandhi, in fact was on his way to see him when he was shot. His book, *Mahatma Gandhi* (Abingdon-Cokesbury Press), is an incisive interpretation of the quaint, little brown man. Dr. Jones' enthusiasm for his subject and his expectations for the continued influence of Gandhi upon India's life grows out of his close contact with Gandhi and India. The life of Gandhi reveals the power of spiritual dynamics and its effects upon society.

The making of a Christian results from the cross fertilization of education and evangelism. Both are essential for the church's work. *Let Me Commend* by W. E. Sangster (Abingdon-Cokesbury), a series of lectures on Evangelism at Emory University, is one of the best recent contributions to the church's evangelistic responsibility. Dr. Sangster has witnessed the influence of the Christian evangel in his London parish and he speaks with authority and conviction.

Discussions recently at the Wesley Foundation at the University of Nevada, included the following topics: "Christianity and the Campus," "Whence and Whither, Wesley?" A discussion of critical election issues in the light of the Christian witness was held also.

# Campus **ODDITIES**

## The Disappearing Boulder

CORNELL'S famous boulder, weighing about six tons, was brought in a great expense of effort by the class of 1889 from a nearby farm. With the numerals "1889" deeply graven, it has stood—with two interruptions—in Cornell's east quadrangle ever since.

Its second disappearance occurred the night of May 13, 1948. A disturbed place on the campus and a pile of dirt on a neighboring lawn were the only clues as to the whereabouts of the big rock.

Its previous disappearance took place in 1911. That time it remained in parts unknown for a year. Then, during a balmy summer evening in June, 1912, the Cornell class of 1912 raised it and restored it to its old place with the numerals '12 prominently painted on in white.

Student speculation at Cornell runs to this effect: "Some of the sons and daughters of the class of '12 are now in college. If they are as ingenious as their fathers, Cornell's rock will probably appear again some winter night."



At Cornell College, James M. Macauley and Miron A. Morrill probe for boulder.



THE DEPARTMENT OF  
***The Methodist Student  
Movement***

HIEL D. BOLLINGER  
HARVEY C. BROWN      HAROLD A. EHRENSPERGER

### 1948-49 Program Outlined

The National Methodist Student Commission, at its annual meeting in Albion, Michigan, August 27-30, worked out an over-all plan for state student conferences. The emphases of the quadrennial *Advance for Christ* program of the General Conference of The Methodist Church stressing the four areas of its faith, church, ministry, and mission, were adopted. Faith will be given special consideration during 1948-49. Dr. E. Harold Mohn of Warren, Ohio, has been named executive director of the program.

State student conferences will have two specific objectives. They will seek to discover the Christian faith, its meaning, its nature and its imperative for today. Every possible resource will be used, especially that of personal discipline through fellowship groups. The other objective will be to meet group and national tensions with Christian methods. Students will be called upon to help solve tensions both on and off campus.

The National Commission carries on a comprehensive program in promoting religious training at institutions of The Methodist Church and of Methodist students at tax-supported and other institutions not related to The Methodist Church. In addition to the state student conferences, the Methodist Student Movement conducts retreats, special visitation programs, seminars and discussion groups, deputation teams on an intercollegiate basis, summer

service activities, such as caravans and work camps, and other special projects.

From October through May, thirty-six state conferences of the Methodist Student Movement will be held.

\* \* \*

### New England to Have Two Student Conferences

Two conferences of interest to the New England Methodist students are scheduled for the current academic year. The first falls on the weekend of December 3-5 in Boston. Sponsored by the Student Christian Movement in New England (the interdenominational student movement in this area), it will deal with the subject, "Churchmanship."

The annual spring conference of the New England Methodist Student Movement will be held the weekend of April 22-24. The theme has not been announced. Last spring the theme was "Christianity's Challenge on the Campus," with Harold Ehrensperger, Paulus Scharoff, and others as speakers.

\* \* \*

The Wesley Foundation at New Haven, Connecticut, assisted the Dixwell Community House in its summer camp for underprivileged Negro children.

\* \* \*

At their planning retreat at Giant Valley, members of the Wesley Foundation at Yale were described as "a Christian Fellowship endeavoring to learn the will of God and

the Christian way of life so that we may better live our lives by Christian principles, which means expressing what we have learned in Christian living, and sharing our fellowship and experiences with others."

\* \* \*

Ruth Taylor, senior at Greensboro College, N. C., was a member of a summer caravan in Belgium and Switzerland.

\* \* \*

Mr. J. Robert Nelson, former director of the Wesley Foundation at the University of North Carolina, and his wife have spent the summer at an American Friends Service Work Camp in Germany and are now in Switzerland where Mr. Nelson is working on his doctorate at the University of Zurich.

\* \* \*

Interfaith Open House, an activity to acquaint students at Los Angeles City College with Newman Hall Religious Conference Building organizations, was held at the opening of the fall term. Sponsors were Hillel, Newman Club, Westminster Club, Lutheran Student Association, Mormon Student Association, Channing Club, and Methodist Wesley Club.

\* \* \*

The Wesley Council at Delta State College, Cleveland, Mississippi, has distributed a student handbook which features the *motive* reprint of Robert Hodgell's *Head of Christ*. Using the drawing for a cover, they made an eight-page booklet which explains the program at the Foundation for the school year.

\* \* \*

"World Understanding" was the topic of a talk by the Rev. Sam Hedrick at the Bethel Community Methodist Church in Baldwin City, Kansas, recently. Mr. Hedrick, who

for some years was a member of the Baker University faculty, has recently accepted a teaching post in Boston University School of Theology.

\* \* \*

With the expectation of reviving the activities of the Wesley Foundation in Japan, the Board of Missions of The Methodist Church is sending two well-trained young Christian leaders to Tokyo for service among the students of that academic center. Among the forty young people going out with the Fellowship of Christian Reconstruction for a period of three years of English teaching in various Christian schools and institutions in Japan, there are also many who are prepared to deal with the concepts of communism, secularism, nihilism, and other types of ideology.

\* \* \*

The annual fall retreat of the Mississippi MSM was held in October at Millsaps College. Dr. Gilbert Oliver, religion professor at Millsaps, gave the main address, "Challenge."

\* \* \*

"Christian Faith in My Life on Campus," was the subject for a discussion at the annual MSM banquet honoring DePauw newcomers in October. A candlelight vesper service followed.

\* \* \*

Southern Methodist University at Dallas, Texas, has two hundred students enrolled in the School of Theology, an increase of thirteen over last year's figure.

\* \* \*

Iowa State Teachers College Methodist students will hear talks on the following topics this semester: "Religion in Education," "The History of Our Marriage Ceremony and Its Significance," and "Marital Adjustments."



# CAMPUS NEWS

FLETCHER MCKINNEY

## Rural Church Study Underway at College of Pacific

THE appointment of Dr. Richard A. Meyers to direct a special research program in rural church development in association with the Christian Community Administration project at the College of the Pacific (Stockton, Calif.) has been announced by President Robert E. Burns.

Dr. and Mrs. Meyers and their daughter of four years have moved to Stockton from New York City where he was in research work for the Federal Council of Churches of Christ. He has just completed six months of research in Protestant welfare work. A pastor of rural and small community churches, a Navy chaplain for three years and director of several special studies for interdenominational church organizations, Meyers calls himself a "church sociologist."

In his special field, church-community relationships, he will study church histories, community trends and all factors of church organization as a realistic basis for planning effective church administration. His emphasis will be in the rural church work of northern California, and his project is supported by special funds raised by laymen.

## New Graduate Religion Dean at USC

DR. EARL CRANSTON, chairman of the Department of Religion at Dartmouth College, has been appointed dean of the Graduate School of Religion at the University of Southern California, according to Dr. Fred D. Fagg, Jr., president.

Dr. Cranston will join the U. S. C. faculty in February. He has been

at Dartmouth since 1944, where he has also been Phillips Professor of Religion. Previously he was in Southern California for ten years at the University of Redlands, as chairman of History and Political Science, 1934-42, and as Director of Social Sciences, 1942-44.

## Television at American

Television instruction is being included in all of the radio courses offered by The American University in Washington, D. C., this fall. During the past few years this institution has built up one of the most complete sequences of work in broadcast production and management of any university in the country. This year marks the first time that video instruction will be included in all radio laboratory and classroom work. With a commercial television transmitter and tower located on the campus, The American University is in the forefront of colleges doing educational work in the new medium.

## ROTC Units Established at Boston and S.M.U.

MARKING a new approach in medical school and hospital affiliation for Army medical men, the Boston University school of medicine has appointed Col. Charles B. Perkins, of the United States Army Medical Corps and resident in radiology at Massachusetts Memorial Hospital, as instructor of Army medical and military science and professor of radiology. Realizing that the pressure of present world conditions make it advisable that the ROTC program of the University's school of medicine be re-established, President Marsh an-

nounced that Colonel Perkins will be in charge of the program which is similar to that offered at the Army's Carlisle Barracks in Carlisle, Penn., during the war.

The ROTC program at the school of medicine began with the opening of the academic year on September 14, and should help fulfill the required civilian component and Army Reserve Corps strength which is needed, according to Boston University authorities. As an integral part of the Boston University ROTC program, the school of medicine unit will become one of the anticipated 44 medical schools in the United States to carry a military science course.

Establishment of an air force ROTC program at Southern Methodist University (Dallas, Texas) became effective on September 14. Head of the military unit is Lt. Col. Joe H. Crakes, former director of training for the Tenth Air Force ROTC Camp at Kelly Air Force Base, San Antonio. The ROTC program at SMU will cover a full four-year course. Trainees will receive 16 semester hours academic credit for application toward graduation from SMU. On completion of the course they will receive reserve commissions in the U. S. Air Force and will be eligible for flight training in the grade of second lieutenant.

Col. Crakes said that training in two classifications will be offered. Basic classes will be held for students who have had no previous military experience. Admitted to advance training will be veterans of 27 years of age or under with at least one year's service and students who previously have completed a basic ROTC program.

## Do You Know:

How many young people of your local Church are in college this year?

What colleges they are attending?

Where the colleges are located?

Whether or not any of them are ministerial or mission candidates?

What kind of Church and other religious advantages are available to them on their respective campuses?

How active they are in their respective college religion programs?

\* \* \*

## More Methodist Students in Methodist Institutions

The 1948 General Conference reaffirmed the action of the 1944 General Conference in establishing a procedure whereby Methodist pastors and the admissions officers in Methodist-related colleges can co-operate in strengthening the ties between our local churches and our colleges. Conference action calls for each Methodist pastor to send a list of prospective students to the admissions officers of the Methodist college or colleges related to his annual conference. *Admissions officers are urging that these lists be sent in as soon as possible in order that first consideration can be given to Methodist students.* One admissions officer reports that his quota of students desiring entrance in September 1949 may be completely filled by December 1 of this year.

A report of the action mentioned above appears on Page 124 of the May 3, 1948 number of the *General Conference Daily Christian Advocate*. The wording is as follows: Par. 150. The quarterly conference shall:

1. At its fall meeting ask the pastor the following questions:

a. Who are the young people of this charge who are members of the senior class in high school?

b. Who are the young people



of this charge who are members of the second year in junior college?

c. Has the list of their names been sent to the admissions officers of the Methodist college or colleges related to the annual conference for their information?

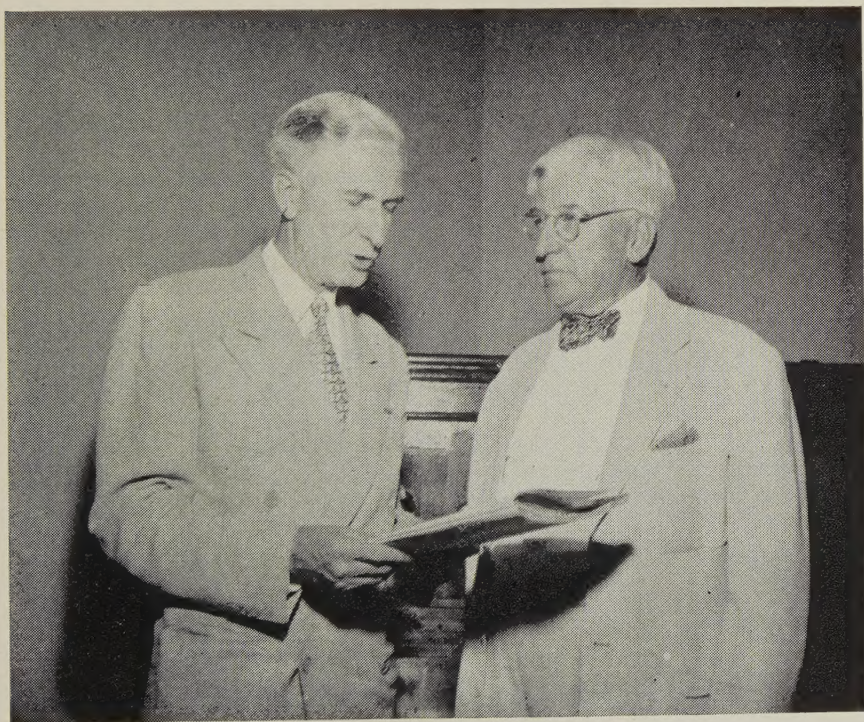
d. Who are the young people now in college and university? Which of these are recruits for life service in a church vocation, and in which institutions are they enrolled?

e. What young people from this charge are now studying in theological schools, and in what school is each enrolled?

(The district superintendent shall report the above information to the executive secretary of the Annual Conference Board of Education.)

\* \* \*

Bishop G. Bromley Oxnam was speaker at Baker University in Baldwin City, Kansas, Oct. 29.



### Ohio Northern Launches Campaign

Ada, Ohio . . . Bishop Hazen G. Werner, newly elected Methodist Bishop of the Ohio Area, has taken up his residence in Columbus.

The first Conference-wide project that he will lead in the Ohio Conference, according to President R. O. McClure, will be the inauguration of a \$500,000 campaign for Ohio Northern University at Ada. The Ohio Annual Conference at its 1947 session voted unanimously to set the year 1948-49 for a campaign to raise the half million for Ohio Northern. The project will enable the University to erect a modern dormitory for girls, to procure additional equipment and to enlarge the faculty.



# Post SCRIPTS

ON COLLEGE  
NEWS AND  
VIEWS

FLETCHER M. McKINNEY

Dr. Albert Riemenschneider, who was retired in 1947 after 50 years as head of the Conservatory of Music, Baldwin-Wallace College (Berea, Ohio), has been recalled to serve as acting president until a successor to Louis C. Wright can be selected. Dr. Wright has been named president emeritus after 14 years of service.

\* \* \*

At the opening of the fall semester, September 6, Oklahoma City University announced the addition of 10 new members to its faculty, including six with doctor's degrees. These additions increase the full-time teaching faculty to almost one hundred, or triple the size of the entire staff at the time Dr. C. Q. Smith assumed the presidency seven years ago. In the same number of years the student body has increased from 600 to 3,000.

\* \* \*

With the percentage of veterans among the incoming freshman cut from the 23.1% of last year to 8.6%, Wesleyan University (Middletown, Conn.) opened its 118th year September 16. Freshman registration figures show that there are 17 veterans among the 196 members of the new class. There were 52 veterans in last year's freshman class of 225.

\* \* \*

Colleges of Holston Conference have opened with record opening-day enrollments. Emory and Henry, Emory, Va., 580; Tennessee Wesleyan, Athens, Tenn., 425; and Hiwassee, Madisonville, Tenn., 180. Each school has a promising football squad, and a schedule that will

test its strength. Through special gifts and the United College Movement Campaign the assets of the three schools have increased a little over one million dollars in the last two years.

\* \* \*

Philander-Smith College (Little Rock, Arkansas) increased the value of its physical plant by approximately \$600,000 during the summer, according to President M. LaFayette Harris. The additions include a student union building, a gymnasium, a special building for music and drama, a science building, and a general academic administration building of more than 40,000 square feet of floor space. The student union building was erected outright. The other buildings, all recent brick structures, adjoin the Philander-Smith College campus and have been used by the Little Rock Junior College.

\* \* \*

The College of Puget Sound (Tacoma, Washington) recently broke ground for a \$350,000 athletic field house which will be a memorial to the one hundred thirty-eight men the College lost in the war. The building will seat over 5,000 and will be a valuable asset to the facilities of the College.

With "Our Christian Motive" as its theme, a dinner was held recently at the Memphis State College Wesleyan Foundation. Harold Ehrensperger, *motive* editor, was speaker. Copies of Robert Hodgell's *Head of Christ* were distributed, with the theme of the year, "Jesus' Way—Our Way" on the inside cover.



Dr. Gene Frank, pastor of The First Methodist Church of Topeka, conducted the Religion in Life Week at Kansas Wesleyan University October 3-6.

\* \* \*

The Founders Day address at West Virginia Wesleyan College October 28 was given by Bishop Lloyd C. Wicke, newly appointed resident bishop of the Pittsburgh area of The Methodist Church. Services were held in Atkinson Chapel and special music was presented by the Wesleyan Choir.

\* \* \*

Iowa MSM held its state conference at Boone in October with Dr. Thomas Kepler of Oberlin College, Ohio, as speaker. The theme, "Our Faith, as Christians, as Methodists," was aimed toward new horizons in fellowship, worship, understanding, and dedication.

In January, 1948, a call for volunteers was made to American young people for reconstruction work in Japan. Sixty of the number which responded have been appointed. Thirty-one of them are educated in whole or in part in Methodist institutions and twelve are from other church colleges. Of the total sixty, seventeen are from state schools.

\* \* \*

Dr. William Edel, president of Dickinson College, in the "Church of the Air," August 29, 1948, noted from a study made by Robert O. Smith of the University of Michigan that leadership in the ethical and spiritual realm continues to come from private and church-related colleges. These institutions, the study shows, supply six times as many leaders as tax-supported institutions.



Some of the fifty-eight second-generation students at College of Puget Sound, Tacoma, Washington.



# Student Recognition Day

By HEIL D. BOLLINGER

How wide is your information

1. Student Recognition Day is observed in
  - (a) College dormitories
  - (b) College chapels
  - (c) Local churches
2. College students in comparison with people in local communities
  - (a) Do not go to church at all
  - (b) Seldom go to church
  - (c) Attend church about the same as people in local communities
3. The Methodist Student Movement is
  - (a) The only church student movement in the United States
  - (b) One of 40 church student movements
  - (c) One of 11 church student movements
4. Student Recognition Day is observed to
  - (a) Add another day to the long list of special days in the church
  - (b) Cement the bond between the student at college and the home church
  - (c) Show the concern of the local church for education and specifically for the students away from home
5. The number of full-time professional religious workers among Methodist college students is
  - (a) 568
  - (b) 172
  - (c) 30
6. Student Recognition Day will be observed
  - (a) December 26
  - (b) The first Sunday after Thanksgiving
  - (c) June 13

*Answers*

1. (c) Local churches
2. (c) Attend church about the same as people in local communities
3. (c) One of 11 church student movements
4. (b) Cement the bond between the student at college and the home church
5. (b) 172
6. (a) December 26